

THE  
**CHRISTIAN MESSENGER.**

VOL. II.]

SATURDAY, DECEMBER 13, 1817.

[NO. 6.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

**RELIGIOUS INTELLIGENCE.**

**FOREIGN.**

**BRITISH AND FOREIGN BIBLE SOCIETY.**

*Abstract of the thirteenth Report.*

*(Continued from page 69, vol. 2.)*

The institution at Cronstadt was formed with a view to supplying the Russian Marine with the holy Scriptures, and promises to be most beneficial.

Sympherpole, or Ackmechet, (the seat of the Tauridian Society,) is the chief city in the Crimea, situated in the midst of a moral wild, and of a population of 200,000 Mahomedans, and 100,000 christians and Jews. The society there was formed on the 12th of June, 1816; and seventy-six Mahomedans and five Jews, were among the two hundred who became immediate subscribers to it. It has since been joined by the Greek metropolitan at Sevastopole, another city in the Crimea, with several other persons of distinction, who have engaged to become fellow labourers with the committee at Sympherpole, and by every means in their power to further the benevolent object of that society.

Odessa, which has not been founded more than twenty years, is a flourishing commercial city in the north-west corner of the Black Sea; and, by means of the numerous trading vessels daily frequenting its port, possesses great facilities for conveying the holy Scriptures into every part of the Mediterranean, the Archipelago, and the coasts of the Black Sea.

The White Russian Auxiliary Society (the denomination of that established at Moghiley) is peculiarly interesting. The sphere of its operation, together with a population of nearly 900,000, comprises a large division of the Russian army. The commander in chief, prince Barclay de Tolly, with a numerous suite of brave generals and officers, attended its formation, and most cordially co-operated with it. The chief priest of the army, who is chosen one of the directors of the society, has printed a pastoral address to the officers and men, calling upon them to come forward, each according to his ability, and assist in the good work of the Bible society; and the field marshal, in a conversation with Mr. Pinkerton, ob-

served, to promote religion in the army, I will give them the Bible. The subscriptions from the military have been considerable.

The Polish Bible Society at Warsaw, also deserves particular mention. Its establishment, after various impediments during two years, has now been accomplished; and for this auspicious event, Poland is materially indebted to the benevolence and promptitude of his majesty the emperor of Russia, who happily was at Warsaw when Mr. Pinkerton arrived there, and graciously consented to be the patron of this new institution. The president of it is Prince Adam Zartorisky.

The scarcity of the holy Scriptures in Poland is extreme; and your committee feel great pleasure in stating, that a resolution was adopted by the Polish Bible Society, for immediately printing an edition of 10,000 copies of the Polish New Testament without note or comment, and that they have assisted this desirable undertaking by a grant of 500*l*. The Russian Bible Society immediately presented five hundred Polish Testaments to this new institution, to enable it to commence the work of distributing the Scriptures.

Measures have been adopted for the formation of Bible societies at Cracow, Cherson, Grodno, Pernau, and Fellen in Livonia.

The various branch societies noticed in former reports, are, generally, in a state of progressive activity. The four committees, at Moscow, Voronez, Theodosia, and Kamentz, were visited by Mr. Pinkerton, who was highly gratified by their zeal and efficiency.

The report of the Rev. Mr. Paterson, who with the secretary of the Russian Bible Society, made a tour into the East Sea provinces, is equally favourable with respect to the branch societies at Dorpat, Mittau, Riga, Revel, and Arensburg; and from the information presented at the anniversary of the Russian Bible Society, it appeared, that the divine blessing had accompanied, in an eminent measure, its efforts for the distribution of the holy Scriptures.

A letter from the vice-president of the Riga Society communicates the thanks of 300,000 inhabitants of Livonia, for the assistance afforded by the British and Foreign Bible Society, towards completing the Lettonian New Testament. It also adds, that, during the last three years, more Bibles had been demanded and distributed, than, probably, in the thirty years preceding.

Applications have been received by the Moscow committee, for copies of the New Testament, from Diocesans in the innermost recesses of Siberia.

At Voronez, it has been determined to institute Bible associations in the thirteen district towns of the province; and numerous copies of the New Testament have been issued by the committees at Moscow and Voronez, as well as by others for the use of the schools.

Among the information collected by Mr. Pinkerton in the course of his journey, that relating to the disposition of many of the Jews to receive the New Testament, is particularly interesting. The late wars and commotions on the earth, with the present wonderful exertions to spread the holy Scriptures among all nations, seem to

have made a deep impression on the minds of many of that people. Your committee, most anxious to gratify every such disposition, have procured from the Society for Promoting Christianity among the Jews, copies of the gospels and Acts in Hebrew; and dispatched supplies to the Russian, Polish, and Frankfort Bible Societies.

At an humble village in the midst of the extensive desert of Little Tartary, Mr. Pinkerton had an opportunity of showing the first sheet of the Turkish Bible, and also a part of the Tartar New Testament, to several Effendis and Mollas, titles which designate them to be of Mahomedan faith. One of the former solicited these sheets; and, having obtained them, read them aloud to a number of the priests and people who followed him. Many entreated to have a copy; and the scene was so striking, that the Count de Maison, chief governour of all the Tartars in that quarter, before whose house it had taken place, remarked to Mr. Pinkerton, "Indeed, sir, these people are prepared for you."

The Persian New Testament has been eagerly sought for, both by Persians and Tartars, and the Calmuc Version of the gospel is in great demand. In the whole course of his tour through Russia, Mr. Pinkerton seems every where to have found dispositions most favourable to the object of it; and, on his return to St. Petersburg, he was most cordially welcomed by prince Galitzin, who conceived that he could not gratify him more than by the information, "that his imperial majesty was more than ever interested in the cause of the Bible society." This illustrious monarch has entered into the views of that institution with a zeal most honourable to his patriotism, benevolence, and piety. He has bestowed on it substantial, and even munificent proofs of his regard; and the committee of the Russian Bible Society have their depository and printing office in a large and commodious house, the gift of his imperial majesty. Whatever aid is wanting to render the blessings of the Bible universal in his wide dominions, he has shown himself on all occasions ready to grant; and he has, in particular, urged augmented expedition, in completing the translation and printing the whole Bible in the vernacular Russian, with the most liberal offers of support and assistance.

With sentiments of profound respect and gratitude to the emperor of all the Russias, your committee have only to express their hope, that in the increased happiness of his subjects, in consequence of that moral and religious improvement which his majesty is so anxiously labouring to promote, he will find an augmentation of his own.

It may be further noticed, in this place, that his imperial majesty has honoured the Bible society in Finland with the assurance of his continued favour, and has encouraged its exertions in printing the quarto edition of the Finnish Bible, by the loan of a considerable sum, free of interest for five years. The Finnish Bible in octavo has been completed; and the society in Finland is now enabled to commence the distribution of the Scriptures on an extensive scale. The highly respectable bishop of Finland, as well as his excellency



the governour-general, have been unremitting in their exertions to promote the object of the Bible society there, both by precept and example; and this institution has proved a real blessing to the inhabitants of that country.

The following brief statement will exhibit the progress of the Russian Bible Society, in printing the holy Scriptures. The number of copies which had issued from the press, at the period of its third anniversary, was 87,100. The calculation for 1817, amounts to 69,000 copies, that for 1818, to 105,000; and it is hoped that this number will be increased, in proportion to the skill acquired in stereotype printing, and the demands for copies.

The holy Scriptures are now circulating in twenty-five different languages; and among the new dialects in which it is proposed to print them, are the following: a Turkish edition of the New Testament in the Armenian character, for the use of the Armenians, who read only Turkish; a Wallachian Bible, and a New Testament, in the Bulgarian, into which it is to be translated. It is also in contemplation to procure a version of the New Testament into the dialects of the Burjats, (which is that of the Mongolian tribes in general,) at the particular request of that people, accompanied by repeated subscriptions.

Your committee cannot conclude this branch of their report, without advertng to two documents which have been published. The first, a letter addressed to the president of the British and Foreign Bible Society by Prince Galitzin, which will be perused with sentiments of the highest esteem, veneration and affection for the illustrious writer. The other, the address of the archbishop of Moscow, at the third anniversary, in which he displayed, in striking colours, "the wonderful love of God to our generation, who, when infidelity, with all its train of iniquities, and wars, and confusion, and desolations, had deluged the land of christendom with the blood of its inhabitants, was pleased, amid this awful scene of human wo, to raise up shining witnesses to the truth, by the establishment of Bible societies in so many different nations, and to crown their exertions with such distinguished success, in disseminating the glorious gospel of mercy and peace."

Your committee have now to notice a few miscellaneous articles of information, in the European department of their report.

The situation of Malta has proved very convenient as a depot for the Scriptures, from which they have been extensively disseminated in various languages. Copies of the modern Greek New Testament have been circulated by the bishop of Janina among his own people, and at Candia, Cyprus, Rhodes, and other places; and many applications for them have been received by him, from distant parts. "It never happens," says the bishop, "when we meet on the Sabbath day in our place of worship, that we are not excited to pray for the British and Foreign Bible Society, that it may extend its labours and love."

Your committee have to acknowledge their obligations to admiral Sir Charles Penrose, commander in chief in the Mediterranean, for

his readiness to assist the dispersion of the holy Scriptures among the Ionian islands, and other places visited by the ships under his command.

The attention of your committee to supply the Danish Contingent at Valentiennes, with the Scriptures, through the agency of their chaplain, has been thankfully acknowledged by the commander in chief, his highness Frederick prince of Hesse, in the name and by the desire, of his Danish majesty.

The information from Madeira, respecting the distribution of the Portuguese New Testament in that island, is very satisfactory. The Roman Catholick clergy there, who, for the most part, possess copies of it, so far from discountenancing the circulation of the New Testament, encourage the purchase of it; and much disappointment has been frequently expressed by the inhabitants, that they cannot obtain the whole Bible in their own language.

A large assortment of Spanish and Italian New Testaments has been sent to Gibraltar for distribution.

The transactions in America, as connected with the object of the British and Foreign Bible Society, have ever been viewed by your committee with peculiar interest. It is, therefore, with no small satisfaction, that they are enabled to announce the establishment of a general national institution on that continent, under the denomination of "The American Bible Society."

Your committee cannot deny themselves the pleasure of quoting the following extract, from the address of the American society, to the people of the United States, as expressive of sentiments which are equally recognised and felt by the members of the British and Foreign Bible Society.

"No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring fourth its devotion, its talents, and its treasures, for that kingdom of the Saviour, which is righteousness and peace.

"If there be a single measure, which can overrule objection, subdue opposition, and command exertion, this is the measure.

"That all our voices, all our affections, and all our hands, should be joined in the grand design of promoting 'peace on earth, and good will toward men;' that they should resist the advance of misery, should carry the light of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish, and all this by diffusing the oracles of God; addresses to the understanding an argument which cannot be encountered, and to the heart an appeal which its holiest emotions rise up to second.

"Under such impressions, and with such views, fathers, brethren, fellow-citizens, the American Bible Society has been formed."

Your committee have had the pleasure to offer to the new institution a testimony of their esteem and good wishes, by a donation of 500*l*.

Your committee have further aided the operation of this national institution, by the offer of a duplicate set of stereotype plates for the French Bible, at prime cost, dividing the expense of the com-

position between the two societies. This offer has been thankfully accepted by the American Bible Society, as it will enable it immediately to supply the numerous French inhabitants of that continent, with the whole Bible in their vernacular tongue.

The accession of the American Bible societies, as auxiliaries to the national society, is considerable and increasing; the number within eight months after its foundation, amounted to seventy. (Now, one hundred and eighteen.)

The following brief statement from the committee of the Louisiana Bible Society, will be heard with interest.

"Numerous applications have been made for Bibles, by the free people of colour; the Catholics, even the strictest of them, are willing; with scarcely an exception, to receive and read the Bible. The Spanish inhabitants have been remarkably pleased by obtaining the New Testament in their native language, and have received it with demonstrations of joy; and some slaves who were able to read, have been gratified with copies."

The first thousand Spanish Testaments, furnished to the above society, by the British and Foreign Bible Society, were just distributed as the second donation of the like number arrived.

Your committee, upon receiving this information, immediately ordered a further supply of 1000 copies to be placed at the disposal of the committee of the Louisiana Bible Society.

Your committee, in concluding the division of their report, have only to express their cordial esteem for the sister institution in America, with an assurance, that the members of the British and Foreign Bible Society will ever most cordially rejoice in its success.

(*To be continued.*)

#### EXTRACTS OF CORRESPONDENCE.

*From the Rev. D. Dickson, Secretary to the Edinburgh Missionary Society.*

*West Kirk, Edinburgh, April 22, 1817.*

The directors can never forget, that it was owing to the aid afforded them by the British and Foreign Bible Society, that they were enabled to print the Turkish Tartar New Testament at Karass; and cannot, therefore, but view your committee as having been instrumental in proving this best of all gifts for the numerous individuals, Mahomedans, Heathen, Armenians, Greeks, and Jews; among whom it has already been distributed throughout a vast extent of country, till then almost wholly unilluminated by a single ray of divine truth.

The intelligence which the directors have lately received from the Crimea in particular, so immediately following the peculiarly interesting accounts of Mr. Pinkerton's visit to that peninsula, is such as to lead to anticipations the most animating and delightful. Mr. Patterson (missionary at Karass) spent the most of the month of June there, and, wherever he went, whether to cities, towns, or villages, or to the residents of the Tartars in the more open places of the country, the reception which he, and the object of his visit,



the distribution of copies of the New Testament, met with, were the same. The interest, as well as readiness, with which every class of the population, and of every different religion, received copies and read them, and with which they listened to Mr. Patterson's explanations of christian doctrine; and the regret which they expressed when he had no more copies to give away, and was obliged to separate from them, he describes as having perpetually excited his gratitude; and called forth his praise to that God whose precious revelation he was communicating to them. Though his health suffered considerably during his journey, his spirits were continually revived by the scenes presented to him. Wherever he halted, he was surrounded by multitudes of people, pressing with eagerness for copies of the word of life; disappointed if their wishes were not instantly complied with, and not to be repulsed till they gained the object which they had in view. Sometimes from the top of the cart on which he rode in the market places of the towns, or in the midst of an open place, he would stand for hours together, talking to the listening and wondering people, concerning the great truths contained in the sacred volume, which he was about to put into their hands. At other times, he would sit in the midst of a group at the foot of a tree, and read to them portions of the Scriptures, unfolding their meaning as he went along; addressing them on the value of their souls; or replying to the questions and objections, which were suggested to them by what he said.

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*From a Capuchin Monk in the north of Germany.*

The day before yesterday I was agreeably surprised, in my monastick retirement, by the unexpected appearance of our friend N. who entered my cell full of joy, exclaiming, a letter from London! I seized it, and received from its contents the pleasing information, the revered Bible society in London had granted us a generous donation of 50*l.* for which I beg leave to return the sincerest thanks of all pious christians. Indeed, I was so affected with this gift, that I felt constrained publickly to announce it in our church; and fervently implored our divine Saviour to shower down his richest blessings on these our benefactors, and to reward them, both in time and eternity, for the good they have done to us. It affords me real satisfaction to tell you, that the Bible, this truly divine book, is now read by hundreds and by thousands, with devout attention and cordial joy. I may even go farther; and assert, that many, with whose spiritual state I am intimately acquainted, are deeply penetrated with its sacred truths, and faithfully endeavour to regulate their life accordingly. I met lately with a remarkable instance of conversion. A man of learning, who by the constant perusal of the works of Voltaire, Rousseau, D'Alembert, &c. had been almost entirely corrupted, both in mind and body, and lived for these thirty-six years past in this world, without God, without Christ, without any sense of religion, has been completely transformed into another man, by the powerful operating grace of our divine Saviour, and has given, in the course of the last year, the most satisfactory evi-

dences of a genuine conversion. "By their fruits ye shall know them." He now diligently reads the Bible, to which I most earnestly called his attention; and you can scarcely conceive the joy and delight with which he accepted the sacred volume at my hands. This morning another gentleman met me on horseback, and, in the publick road, expressed to me the great joy which he felt in a diligent and devout perusal of the holy writings. I might mention many similar instances, if time did permit; let me therefore add, that, by the grace of God, I have induced many parish ministers and schoolmasters, both in town and country, to introduce the New Testament into their congregations and schools. The consequences are not to be calculated. We shall soon be enabled to supply most of our parishes with copies of the same. Thus, you see, my respected friend, how extensively the eternal God, the kindest Father of the children of men, is spreading among us the blessings of the gospel of his son.

*From letters addressed to a Roman Catholick clergyman, by a clergyman of the same church.*

*Feb. 20, 1817.*

To the glory of God we are constrained to say, that many read the word of God with joy, and derive from it, according to the measure of their understanding, comfort and encouragement, so as to excite others, both in and out of our parish, to emulation. Several heads of families have declared, that they could not now live without the gospel. People come from neighbouring towns and villages, to fetch New Testaments; and we confidently hope, that the word of God will, at last, leaven the whole lump.

The following anecdote may serve to illustrate its effects:

About three months ago, a man whose name is *Anthony S.* came from a neighbouring parish, on a visit to a family here, where a pious young woman of twenty, named *Francisca*, used to read the New Testament to the rest. Anthony listened also, but laughed and derided it. After some time he paid another visit, heard again, but scoffed and blasphemed, particularly at the passage, John iii. 16. Perceiving that the young reader rose much grieved, and shut up the book, he said, "I beg your pardon, I did not mean to offend you; but I do not believe either in this book, or in the priest's; the whole is a lie," &c. (Isa. lix. 20.) *Francisca* answered in a solemn tone; "You do not offend me, but God; whoever offends this book, offends God himself; for, it is the word of God. But that you may not sin still more grievously, I will go away." (Matt. vii. 6.) She took the New Testament, went into her closet full of sorrow, wept, and prayed, "Lord, lay it not to his charge, but graciously open his eyes." Anthony went away, but could not get the New Testament out of his mind, either by day or by night. Once, awaking out of a dream, it suddenly struck like lightning into his soul: "What have I done? I have uttered blasphemies against the word of God!" His conscience was roused; he had no rest, and determined to return, beg pardon, and recant. This he did the very next



Saturday. The first person whom he met, was Francisca, whom he asked, whether she still had the New Testament: "yes," answered she, "but not for you." Anthony, the man who had formerly been so hardened, now began in the most affecting manner with tears, to ask pardon for his profaneness, and told her how the Lord had convinced him of his sin. Francisca gave him her New Testament, in which he read for days together. Soon after he came as a heavy laden sinner to us; and that very passage which he had ridiculed, became the balm to his wounds, and the solace of his troubled heart.

### JOURNAL OF THE MISSIONARIES AT CEYLON.

(Continued from page 317, vol. 1.)

*April 13, 1816.* Two of the brethren called on the Rev. Mr. Ringletaube, who is now on a visit to this island, being out of health. He gave considerable information on the various methods of conducting missions. He believes that the principal cause of the failure of missionary efforts, in several instances, has been owing to a want of proper pecuniary support from societies at home; that it is not sufficient for missionaries to be merely supported themselves; they must have money to carry on their missionary operations among the people.

*Wednesday 17th.* Have been busily employed in moving our effects to the house we hired, when we first landed. We may hope soon to be more favourably situated for study. We learn from the Rev. Mr. Palm, that all the Protestant missionaries were in considerable danger the other day, at the Catholick church; that the people were much displeased, because we manifested no reverence for their worship. We conducted as though we were merely spectators.

*Friday 19th.* This morning Mr. Ringletaube called on us. We find it profitable to converse with those, who have been many years on missionary ground. Soon after he left us, two Roman catholick priests came in, they shewed us an article in the news-paper, by which it appears, that one of the Pope's legates has been openly received at London and treated according to his rank and dignity. We asked a few questions, which had an indirect bearing upon their peculiarities of sentiment, at which they were somewhat displeased. They soon left us. In the evening the Wesleyan missionaries came in, and joined us in our weekly meeting for singing. We feel the importance of guarding ourselves against the evils incident to a state of prosperity. "Bless the Lord, O our souls, and forget not all his benefits."

*Saturday 20th.* Agreeably to appointment, the brethren and sisters, in company with the Rev. Messrs. Twisleton and Norton, and their ladies, went to Mount Lavinia, and dined with lady Brownrigg. Mount Lavinia is upon the sea shore, 7 miles southward of the fort. It is a rise of ground, in a handsome form, made by covering a very large rock with turf. On our way thither we

had a pleasing view of the country. But nothing affected our hearts more, than a view of the natives thickly inhabiting the jungle, (woods,) having none to care for their souls. We were politely received, and hospitably entertained, by her ladyship. Received some useful information from gentlemen present, who have resided in different parts of the island.

*Sabbath 21st.* This morning, after family worship, we solemnly entered into covenant with God and with each other. The articles of faith, and the covenant, which, after due deliberation, had been unanimously adopted, were again read, and we united in prayer. We then subscribed our names, and after some conversation, commended ourselves again to God. P. M. Held our meeting in brother Chater's chapel in the fort. He has very kindly offered us the use of his chapel once a month, that we may attend to the ordinance of the supper. In this case, our meeting is a substitute for his. Brother Meigs preached, and brother Richards administered the sacrament. The Wesleyan and episcopal missionaries communed with us. Brother Chater and the congregation, about forty or fifty in number, were spectators. Many things very naturally associated in our minds, which gave much interest to this occasion.

*Monday 22d.* Held our weekly meeting for business. Appointed a clerk of our new church. Learning that the low or corrupted Portuguese language is extensively spoken in this island and on the coast, we have resolved to commence the study of it, as soon as we can procure an instructor.

*Wednesday 24th.* This day brother and sister Norton and child left us for their station in Travancore. Mr. N. the first missionary sent beyond the Cape by the Church Missionary Society, was originally destined to Colombo; but afterwards, it was thought, that his services were more needed on the coast.

*Friday 25th.* Commenced the study of the low Portuguese language. Agreed to give an instructor twelve rix dollars a month, for giving lessons three times a week to the brothers and sisters at our house. This afternoon, agreeably to appointment, has been regarded by us as a season of special thanksgiving and prayer. The time has been spent in singing and prayer, reading appropriate portions of scripture, and conversation on the great things which God has done for us.

*Saturday 27th.* Sent a letter to brother Chater's church, requesting to hold communion with them at the Lord's supper, and stating our reason for the request.

*Sabbath 28th.* This morning at 5 o'clock, brother Poor, in company with Messrs. Chater and Seirs, went to Jielle, 11 miles from Colombo, to preach to the natives in a new church, built by government. After brother Chater had given a short address in Cingalese, brother Poor preached on the subject of Christ's commission, "Go ye out," &c. Mr. Seirs interpreted. Thus commenced our missionary labours among the heathen. After the services, on being told, that there would be preaching there on every Sabbath, if the people would attend, some said aloud, "We do not want any thing bet-

ter. We do not want to live for any thing else." Mr. Seirs is of Dutch and Cingalese descent, a member of brother Chater's church, and is preparing for the ministry.

*Monday 29th.* Received from the government, through Mr. Twisleton, an answer to our request concerning schools. It was as favourable as we could wish. Appointed a committee to make definite arrangements with Mr. Twisleton.

*Tuesday 30th.* This evening held our family meeting; had an interesting interview on the subjects of personal religion, the importance of preparation for future trials, and the responsibility of our station.

*May 1st, Wednesday.* Received a favourable answer from brother Chater's church, on the subject of our letter requesting communion with them. They have voted to admit creditable believers, in our church, to occasional communion. In compliance with their proposal, the two churches will commune with each other alternately every other month. Our proposals for schools have appeared in this day's Gazette.

*Sabbath 5th.* This morning brother Bardwell went to Jielle, and preached to a Cingalese congregation by an interpreter. In the evening we communed with brother Chater's church.

*Monday 6th.* This morning the hon. and rev. T. J. Twisleton and the rev. Christian David introduced to us thirteen Cingalese, and four Malabar young men, from fourteen to thirty-four years of age, to be instructed in the principles of theology and geography. Their attention is to be devoted principally to the former subject. They all understand English. Brother Poor was appointed to take charge of them in theology, and brother Bardwell in geography. They are to be under our immediate instruction, from 10 o'clock, A. M. to half past 2 P. M. In the evening attended the monthly prayer meeting.

*Tuesday 7th.* This evening attended our family meeting. It is good to recount the goodness of the Lord, and contrast it with our ill-deserts. We experienced the truth of the words we sung. "How pleasant 'tis to rise, &c."

*Wednesday 8th.* This morning sister Poor opened the school for females, having seven scholars only, but a prospect of more. Our terms are twelve rix dollars a month for each pupil. The rate of exchange here is various, from three and a half to four and a half rix dollars for one Spanish dollar.

*Thursday 9th.* We make a little progress in the Portuguese. We find that it is a very barren language; we have no dictionary, and but a very imperfect grammar. The language is so corrupted, that books in the high Portuguese are but of little use. The languages most important to be understood by missionaries at Colombo, are, 1, the Cingalese; 2, the Portuguese; 3, the Malabar: the Dutch language is spoken by few people.

*Friday 10th.* Received assurances from lady Brownrigg of her approbation and patronage of our school. This evening three soldiers called on us to converse on religious subjects: they appear to



have a love for the truth. The monsoon is changing; very rainy weather for two days past; cooler than when we came; thermometer now about 80 or 81.

*Sabbath 12th.* Brother Warren is now able to preach in his turn.

*Monday 13th.* Brother and sister Richards have been appointed to instruct a daughter of Mr. Twisleton's in the principles of astronomy, and in ornamental needle-work. She attends upon their instructions from 10 A. M. to 1 P. M.

*Thursday 16th.* This morning sister Meigs took charge of the school, in consequence of the ill health of sister Poor.

*Friday 17th.* This morning we were greatly refreshed by the receipt of letters from our brethren at Bombay. We rejoice to learn, that they are in good health; have obtained official permission to reside at Bombay; are actively employed in preaching to the natives in their own language, in instructing schools, and are well pleased with their present prospect. It is their earnest desire, that all of us might join them; but of this they have no hope. They advise that one or two of the married brethren proceed immediately to Bombay, although there is some doubt of their being permitted to reside there. Brother Bardwell is named as one in consequence of his being acquainted with the business of printing. They think it impracticable to establish a mission at present at Bussora; consider Jaffna the most eligible place for our principal establishment; informs us, that the Portuguese language is very useful at Bombay. This information will enable us to take some decisive steps relative to our future course. In view of it, the period of separation, to which we have looked forward with painful emotions, appear to be at hand. This evening held a special meeting. After much deliberation, we voted unanimously, to send one or two of our married brethren, to strengthen the mission at Bombay.

(To be continued.)

#### REPORT OF THE PRUDENTIAL COMMITTEE.

[Information of Missionary labours and success in any quarter of the world, by any christian people whatever, cannot fail to excite the most lively attention of every one who glories in the triumph of Zion. But it is natural, perhaps unavoidable, to feel a deeper interest in the transactions of our own countrymen, and to peruse with more ardent emotions the records of their proceedings and prosperity. The report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, part of which we now lay before our readers, gives a particular and interesting account of the employment, prospects and progress of the American missionaries who have been sent out to India. We hope and believe it will be perused with no small degree of satisfaction, and that this satisfaction will lead to greater exertions in every possible manner to advance the glorious work of evangelizing the world.—Ed.]

[In publishing this report, we omit those parts, which contain extracts from missionary letters and journals already before our

readers. The few exceptions to this remark are made for the sake of continuing the narrative without interruption.]

BRETHREN,

Shall we mourn, or shall we rejoice? One of our number, a greatly beloved and revered associate, rests from his labours, and is gone to receive his reward. His life was a shining light of increasing effulgence; his death was the setting of an autumnal sun without a cloud. This is not the place for ample eulogy. It is due, however, to the memory of the illustrious dead, and especially to the honour of the eternal spirit, here thankfully to record, that the lamented Dr. DWIGHT was an ardent friend and a strong supporter of missions. By his distinguished instrumentality in inlisting under the banner of the cross many young men, destined for publick action; by his enlightened views and divine sentiments, impressed on many more; by his extended and powerful general influence; and by his counsels and exertions in direct connexion with this board, he probably did not less than any one of his survivors in this country has done, towards the advancement of this holy cause. And if he now rests with the apostles of the Saviour, of all his works on earth it delights him chiefly to remember, that he was disposed and enabled to do something for a cause so beneficent and glorious;—so dear to saints and angels in heaven, and to Him, whose immeasurable love to it is the continually opening theme of their most joyous and exalted praises. Is our late associate now an associate with the innumerable company before the throne of God and the Lamb? The thought will impart a sacred elevation to our views, and a celestial animation to our work. If we be faithful, we too shall rest in due time; and we too shall enter into the joy of our Lord.

The report now to be submitted will be disposed under several distinct heads.

#### BOMBAY.

Our mission at Bombay claims our first attention. By our last report the history of this mission was brought down to the close of November, 1815. It is now to be continued to the 20th of last May, within four months of the present time.

The period, thus defined, affords many reasons for gratulation and thankfulness, as a period of tranquillity and prosperity. Not only have the brethren, Hall and Newell, been quieted in their station, but the mission has received accessions of strength, and of means for extending its operations.

"This day," say the brethren, in their journal, November 1, 1816, "This day has been made joyful to us by the arrival of our long expected brother Bardwell, his wife and child. They arrived safe, after a voyage of twenty-seven days from Columbo. It was a joyful meeting to us all; and we heartily united in thanksgiving and praise to that all-directing Providence, that has so mercifully preserved and guided us in all our ways, and crowned us with goodness and loving kindness. Now our waiting eyes are unto the Lord, that he would grant our brother a quiet settlement here; that thus our hands may

be strengthened, and our hearts encouraged." The Lord was gracious to their desires. Mr. Bardwell, accompanied with the other brethren, was soon presented with a letter of introduction from governor Brownrigg of Ceylon, to the governor of Bombay. His excellency received them, they say, "with his accustomed kindness, and expressed to Mr. Bardwell his readiness to show them any favour." Accordingly Mr. Bardwell took up his residence in connexion with the mission, and entered upon its labours with alacrity, and without apprehension of difficulty as to his remaining there.

In a few weeks afterwards, Mr. Hall was married to an English lady, who had resided in the country so long as to have acquired a knowledge of the Hindoostanee, one of the principal languages spoken at Bombay, and who is considered by the brethren as no small acquisition to the mission.

Referring to these accessions the brethren say, "The mission family at Bombay is now very different from what it was, when the brethren Hall and Newell were labouring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal, putting our trust for the time to come in the same infinitely wise, kind, and gracious God, who has hitherto guided and blessed us."

In another communication, they say, "agreeably to the recommendation of the prudential committee, we have revised the plan of polity which was forwarded to you in December, 1814, and have, with perfect unanimity, adopted the rules and regulations a copy of which is enclosed." The rules and regulations thus adopted are in perfect agreement with the principles established by this board; and are in the opinion of your committee very judicious.

Thus happily circumstanced, the missionaries appear to have applied themselves with great assiduity to the several branches of their work; which are preaching, translating, printing, and establishing and superintending schools.

It is about two years since the brethren Hall and Newell have been able to preach, with a good degree of facility, in the language of the country.

In private journals, which they have sent to us, and some of which have been published, the brethren have given us some specimens of the manner in which they employ and acquit themselves in this part of their work: from which it appears, that they have little difficulty at any time in finding people collected, or in collecting them, in considerable numbers; that favourable opportunities are frequently afforded them for exposing the absurdities and enormities of heathenism, and for displaying, in contrast with them, the excellencies of christianity; and that they are often heard with attention, and not without manifest impression.

Besides thus preaching to the heathen, wherever and whenever they can find an opportunity, the brethren have certain regular exercises, statedly attended. On Sabbath morning they hold a meeting for poor Europeans and half-casts, whose situation renders them



objects of particular compassion, and to whom they impart religious instruction. Regularly also on the Sabbath, they have publick worship in English at their own house; and once a month they celebrate the Lord's supper.

On the last day of the year 1815, they commenced the publick reading of the Scriptures at one of their school-rooms. The reading is in the language of the country; and upon the portions read expository remarks are made. At these exercises, which appear to have been holden twice a week, from the time of their commencement, a considerable number of pagans and some Jews have attended.

Although, for reasons now obvious, the missionaries must continue to go out into "the streets and lanes of the city," and preach as they can find opportunity; yet they are strongly impressed with the importance of having soon a house for publick worship, where people of all classes, disposed to attend, may be accommodated. "It would be needless," they say, "to adduce arguments to evince the expediency of a measure so universally sanctioned and enforced, by the example of all christian missionaries." In the opinion of your committee, also, the measure is one which claims very particular attention; and the confident hope is entertained, that an appeal to the christian publick for the purpose of procuring the means of building a missionary chapel, or house of worship, for the benefit of the heathen in Bombay, will be promptly and liberally answered.

Another important part of the work of our missionaries is that of *translating*. Their general views, on the subject of translations, have been communicated to this board; and are such, your committee believe, as will meet the approbation of every considerable and judicious mind. Deeply impressed as they are with the importance of a good translation of the Scriptures intire into a language spoken by millions of people, and at the same time of the difficulty of making such a translation, they are yet sanguine in the hope, that they shall be enabled in due time to accomplish the design. A portion of their time every day is devoted to the study of the Scriptures in the original languages of those holy writings. For reasons such as these, they very reasonably think themselves entitled to a degree of confidence in their qualifications for making a good translation; and they appear to give themselves to this part of their work with sacred zeal, and with intense application. Besides a harmony of the gospels, they have translated the evangelists separately, the Acts of the apostles, several of the epistles, and select portions of other parts of the Bible.

(To be continued.)

## MISCELLANEOUS.

### ANECDOTE.

A respectable lace-dealer, feeling much impressed with the ignorant state of many *females* whom he employed, was anxious to devise some plan which might prove of benefit to them. To effect his benevolent purpose, he purchased a number of religious tracts, which he distributed among them. *With every parcel of thread,*

he inclosed a *suitable tract*. In a very short time after, a woman came to him, and in a most affecting manner thanked him for his kindness to her. "Oh sir!" she exclaimed, "you know not the good you have done to my soul by the tract you gave me. God has, I trust, made it the instrument of enlightening my dark mind." She is now a respectable member of a church, and has hitherto continued an ornament to her profession. From being notorious for *impiety*, she is distinguished in the circle in which she moves for her *serious, humble, and consistent* deportment.

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FOR THE CHRISTIAN MESSENGER.

*Do separate spirits of the Redeemed hold intercourse with this world?*

This sickly dream will soon be o'er!  
 This aching head complain no more!  
 This heart, with care and grief oppress,  
 Soon find a long, a welcome rest.

Shades departed! glide ye near,  
 Wafted on the twilight gray,  
 If ye kindred spirits hear,  
 Sighing in their cells of clay;

If ye trace the paths of pain,  
 Sainted spirits, freed from sin;  
 See the springs of human woe,  
 Check, or guide and bless their flow:

Missioned by a Saviour's love,  
 If ye quit the courts above,  
 Where His praises ceaseless flow,  
 Oft to visit us below—

O'er this heart desponding here,  
 Shed a hope of heavenly day;  
 Whisper in my evening ear  
 Notes of some seraphick lay.

Soon this warm enliven'd clay  
 Must commune with native dust,  
 Till, to one unwasting day,  
 Banish'd night resign her trust.

Lead me down the awful gloom,  
 Gilded by a Saviour's face;  
 Teach me (past the welcome tomb)  
 Living strains of endless praise.

*Montgomery, Nov. 4. 1817.*

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